THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

"*If ye love me, keep my commandments.*"—JOHN XIV: 15.

No. 23. Vol. LIX. Thursday, June 10, 1897. Price One Penny.

EVIDENCES OF THE BOOK OF MORMON.

SOME EXTERNAL PROOFS OF ITS DIVINITY.

PART I.

THE BOOK.

BEFORE producing evidences of the authenticity of the Book of Mormon, it may be well to consider briefly, what claims are made in its behalf:

The Book of Mormon purports to be a translation of a divinely inspired history of the dealings of God with the nations who dwelt in the Americas, from the time of the re-peopling of the earth after the Noahacian deluge, to about the year 421 after the birth of Christ, our Savior. It narrates how a colony was led by God from the Tower of Babel to this continent; how their descendants grew, flourished and filled the land, until they became the mightiest nation of antiquity. In time they grew unspeakably corrupt, and finally, after rejecting the warnings of all the prophets sent to them, they utterly perished by internecine war. This race is known to us as the Jaredites.

The Jaredites were followed by a branch of the olive tree of Israel, of the tribe of Joseph, who left Jerusalem under divine guidance, six hundred years B. C. They also grew to be great, but early in their history they divided into two peoples, called after their respective leaders, Nephites and Lamanites, who for several centuries, engaged in frequent and disastrous wars. About 200 B. C., the Nephites coalesced with the remnants of another Israelitish colony, whose fathers left Jerusalem a few years later than did the ancestors of the Nephites. Through the preaching of the Gospel, in the year 30 B. C., the Nephites and the Lamanites became virtually one people, though disaffected portions of both races, spurning the restraint of their more righteous brethren, assembled in bands of robbers and assassins, and carried rapine and devastation throughout the land. At the crucifixion of the Savior a terrible tempest, with earth-

quakes and fire from heaven, changed the face of the whole country; it became deformed and broken up, while millions of its people were destroyed. A dense, unnatural darkness, lasting three days, followed the storm. Shortly after, the risen Redeemer visited those who had not been slain by these convulsions of nature. He preached to them His Gospel, did many mighty works, and established His holy Church in all its fullness, in their midst. A reign of perfect peace followed, when all men served the Lord with undivided hearts, and all dealt justly with their fellows. From this blessed state they gradually fell to depths of untold iniquity and savagery. They once again divided into Nephites and Lamanites; then war, with almost unparalleled horrors, followed; and the conflict never ceased until the Lamanites had swept the earth clear of their hated Nephite foes. But, running through all the book is a vein of prophecy—in the first place, warning the people of the terrible results that would follow their disregard of God's long-suffering mercy, and then giving repeated assurances that at a later time, after they had been sufficiently chastened, He would hold them in remembrance, and more than restore to them the glories of their brightest days.

The Book of Mormon tells us that the ancient Nephites had in their possession the Hebrew scriptures from the time of the creation to the days of Jeremiah. These scriptures they copied and multiplied, and distributed throughout the continent wherever their homes were found. They also possessed a condensed history of their predecessors, the Jaredites, and themselves kept many records, ecclesiastical and secular, on which the annals of the race were engraved. These records were a source of great annoyance to the Lamanites, who, when they annihilated the Nephites, sought, in their furious hatred, to obliterate the remembrance of their existence by destroying their records also. Everything that reminded them of their former foes was consumed, and then they fell to fighting among themselves. Out of these contending factions tribes arose who, as time wore on, laid the foundations of the varied civilizations that held sway on these continents between the days of the destruction of the Nephites and the time of the coming of the Spaniards. The succeeding years also brought a change of heart; following generations did not feel that intense bitterness to all things Nephite which dominated the breasts of those who were actually engaged in the last deadly struggle with their brother's house, and after awhile they began to feel a curiosity to learn the history of their forefathers. They were well acquainted by tradition with the fact that the Nephites had kept many records; they also knew that these books had been destroyed whenever found; still there were some copies, or fragments of copies that had been hidden when the spirit of destruction raged with the greatest intensity. These remnants were gathered and copied and their contents accepted as true, at least, by some of the tribes. Boturini* tells us, that in one tribe of the Lamanites, after-

* Boturini, Benaduci Lorenzo, a noted antiquarian. Born at Milan about 1680; died at Madrid, 1740. During eight years he traveled and lived among the Indians of Mexico, and collected several hundred specimens of their hieroglyphic records. He was despoiled

wards known as the Toltecs, about the year of our Lord 660, Huimattzin, a celebrated astronomer, "called together all the wise men, with the approval of the monarch, and painted that great book which they called teoamoxtli,* that is, divine book, in which with distinct figures account was given of the origin of the Indians; of the time of the separation of the people at the confusion of languages; of their peregrinations in Asia; of their first cities and towns that they had in America; of the foundation of the empire of Tula, of their progress until that time; of their monarchs, laws and customs; of the system of ancient calendars: of the character of their years; and symbols of their days and months; of the signs and planets, cycles and series; of the first day of new moon; of the transformations, in which is included moral philosophy; as also the arcanum of the vulgar wisdom hidden in the hieroglyphics of their gods with all that pertains to religion, rites and ceremonies."

What was done in this instance was probably repeated in many others, so much so that when Cortez† and his associates overcame the Mexicans they found the country full of these historical records, which were mostly in the shape of picture maps. These records when translated were full of evidence that the Mexicans were a remnant of the house of Israel. But the Spanish Catholics in their blind fanaticism, would not admit this truth; they fancied that the prophecies regarding the scattering of Israel were all fulfilled in the dispersion of the Jews; as a result the American Indians could not be of the chosen race; to believe so would be contrary to God's word, and consequently was heresy. Therefore a policy was adopted by the Spanish Roman Catholic authorities to hide and distort the truth. All the ancient writings that could be found were destroyed; cruel and inhuman penalties, such as burning to death, were inflicted upon those natives in whose possession any of these ancient records were discovered; the writings of those prelates and others who favored the idea of the Israelitish ancestry of the natives were taken to Spain, destroyed, scattered or hidden away, and to this day by far the greater portion, from one pretext or another, has never been published. It may be well to observe that the Spanish historians "were all members of the Romish Communion, the greater part ecclesiastics, and, as their names indicate, chiefly of Hebrew descent.

"Those early Spanish writers unanimously recognized and acknowledged the manifold analogies which demonstrate the transference of the Levitical economy to the New Continent; but while some of them discerned in this circumstance an indisputable proof of the Hebrew origin of the newly-discovered people, others accounted for this almost fac simile resemblance

---

of most of his collection and the greater part was permitted to perish through neglect. Some little of the results of his researches have been published.

* One writer asserts that the exact meaning of the word Teoamoxtli is "The Divine Book of Moses." If this be true, then the "Divine Book" was probably a reproduction of portions of the brass plates brought by Lehi and his colony from the city of Jerusalem.

† Cortez, Hernando (sometimes called Fernando), the conqueror of Mexico. Born at Medallin, Spain, 1485: died near Seville, December 2, 1547.

by asserting that Satan had counterfeited, in this people (whom he had chosen for himself), the history, manners, customs, traditions, and expectations of the Hebrews, in order that their minds might thus be rendered inaccessible to the faith which he foresaw the Church would, in due time, introduce among them.

"The historians who ranked themselves as the advocates of the former of these alternatives, were Las Casas,* Sahagun,† Boturini, Garcia,‡ Gumilla, Benaventa, and Martyr. Those who maintained the latter hypothesis were Torquemada,§ Herrara,‖ Gomara,** D'Acosta,†† Cortez, D'Olmes, Diaz.‡‡ The circumstances in which Herrara and Gomara were placed, (the former having been royal historiographer, and the latter chaplain to Cortez), admitted of their taking only the orthodox view of the subject. The 'secret correspondence' of Cortez with Charles V., together with the rigorous censorship which was exercised by 'the holy tribunal,' sufficiently prove that even this least offensive view of the subject was to be expressed with reserve."§§

---

* Las Casas, Bartoleme de, a Spanish Dominican, celebrated as a defender of the Indians, against their Spanish oppressors. He was born at Seville, 1474; died at Madrid, 1566. He came to America in 1502; returned to Spain in 1515, to intercede for the Indians, with King Ferdinand; he returned to Spanish America, in 1516, and twice afterwards returned to Spain, in his efforts to obtain justice for the natives. From 1544 to 1547, he was bishop of Chiapa, in Mexico. His history of the Indians was not published until 1875, but was well known before, through manuscript copies.

† Sahagun, Bernardino de; born in Spain, about 1499; died in 1590. He was a Franciscan missionary and historian. From 1529, he lived in Mexico, where he held various offices. His historical works, published in modern times, were freely used in manuscript by the old historians.

‡ Garcia, Gregorio. Born in Cozar about 1560; died in Beaza in 1627. He was a Spanish Dominican author. He traveled for twelve years in Spanish America, part of the time as a missionary among the Indians. A portion of his historical works have never yet been published and are probably lost.

§ Torquemada, Juan de. Born at Valladolid, Spain, about 1545; died in Mexico, after 1617. A Spanish historian. He went to Mexico in his youth; joined the Franciscan order there, and was a professor in the college of Tlatelolco. His historical works are amongst the best of the early histories of Mexico.

‖ Herrara, Antonio. Born at Cuellar, 1549; died at Madrid, 1625. A Spanish historian. Phillip II. made him chief chronicler of America. Herrara published many historical works, the most important being those that related to America.

** Gomara, Francisco Lopez. A Spanish historian, born at Seville, 1510; died after 1559. He was a priest and the chaplain of Cortez, but it does not appear that he was ever in America. Amongst his other works, he wrote one concerning the conquest o Mexico.

†† Acosta, Jose d'. A Spanish Jesuit historian and archæologist; he was born in Old Castille, 1540; died at Salamanca, 1600. He went to Peru in 1571. He wrote a work entitled, "Natural and Moral History of the Indians," which has been translated into many languages. He was appointed to many important positions after his return to Spain, in 1587.

‡‡ Diaz, Del Castillo, Bernal. A Spanish soldier and author, who served under Cortez, in the conquest of Mexico. He was born about 1498; died in Nicaragua, about 1593. His history of the conquest of New Spain, though rough in its literary style, has remained a standard historical authority on the conquest of Mexico.

§§ "The Ten Tribes of Israel," Simon, London, 1836.

Much as we may deplore the fanaticism and folly that cause the destruction of such vast quantities of priceless records, yet we believe we can trace the hand of the Lord therein. Had all those writings been preserved, when the Book of Mormon came forth, the world would have immediately rejected it. Men would have declared that it was simply a paraphrase made by Joseph Smith, of the ancient Mexican and Peruvian records in the language and style of the English Bible, intermixed with portions of the Old and New Testaments, to pad it out and make a good-sized book of it; and there would have been far more difficulty in getting them to examine its claims as a portion of holy scripture, than there is even now. A very faint idea of what could have been published, had the Spaniards not prevented, may be surmised, when, from the few fragments that have been permitted to come to light, one author writes concerning the American aborigines: "They assert that a book was once in possession of their ancestors, and along with this recognition they have traditions that the Great Spirit used to foretell to their fathers future events; that he controlled nature in their favor; that angels once talked with them; that all the Indian tribes descended from one man, who had twelve sons; that this man was a notable and renowned prince, having great dominions; and that the Indians, his posterity, will yet recover the same dominion and influence. They believe, by tradition, that the spirit of prophecy and miraculous interposition, once enjoyed by their ancestors, will yet be restored to them, and that they will recover the book, all of which has been so long lost."*

Could anyone who has read the Book of Mormon give a better description of its contents than this extract does? Yet the book from which it is taken was published in London, before a Mormon Elder ever trod the ground of Great Britain, or any copies of Mormon's record had been carried to its shores. Little did the author think, when he recorded these traditions, that the prophecy of the recovery of the book was already an accomplished fact.

The original of this ancient history was engraven on plates of metal, which were held together by three rings which ran through all of them, and in this way bound them together in the shape of a book. Some objection has been made by ignorant critics, to this statement, they affirming that the ancients did not use metal plates on which to engrave their records. In this they mistake. One writer (C. W. Wandell) says:

"There can be no well-founded objection to the Nephite record, from the material on which it is engraved; for the gold plate worn on Aaron's head, on which was written 'Holiness to the Lord,' proves that the idea was known to them. Bishop Watson says: 'The Hebrews went so far as to write their sacred books in gold, as we may learn from Josephus compared with Pliny.' Watson's Bib. and Theo. Dic. Art. Writing.

"Nor is the modern, book-like form of the volume any argument against its antiquity; for Bishop Watson in the same place says: 'Those books which were inscribed on tablets of wood, lead, brass or ivory were con-

* From a work on the origin of the American Indians, by C. Colton, London, 1833.

nected together by rings at the back, through which a rod was passed to carry them.'"

GEO. REYNOLDS.

{TO BE CONTINUED.}

THE DRUIDS.

THE Druidic temples of religion and astronomy had existed long before the arrival of Julius Cæsar. Some of their colleges had several thousand students. From this circumstance, it is evident that, when such numbers were able to devote themselves to study, the population must have been great. We are told that the Druids had a sublime system of moral and theological instruction. Julius Cæsar asserts that their priests, above all things, inculcated the immortality of the soul, affirming that this truth was the highest of all motives for living virtuous lives. As priests they were sacred, as legislators politic, as philosophers enlightened and humane, their characters venerable and peaceful. Their government was entirely patriarchal. Beneath their wide-spreading oaks they sacrificed at their altars, and they gave laws to the nation. All controversies, public and private, were decided by them. In woods and caves where they dwelt their lives were distinguished by simplicity and austerity, and by their great knowledge, wisdom, and virtue they acquired a sovereign influence over the minds of the people. The impious were awed by their power, the virtuous encouraged by their favor. But the well-known meekness and benevolence of these venerable and philosophical teachers could not save them from malevolent and unjust accusations. Like the early Christians, whose tenets were depicted in odious colors, and who were accused by their enemies and persecutors of feasting upon murdered infants, so the Druid priests have been said to have sacrificed innocent children. There is probably no more truth in the one story than in the other. These venerable priests who ruled ancient Britain perished by the sword of their Roman conquerors. Under the administration of Suetonius Paulinus, A.D. 61, the Druids, being considered the chief obstacle to the establishment of Roman power, were attacked and slaughtered in Anglesea, where the chief of their order lived, and with them perished all their ancient records.

The Druids are supposed to have invented triads. These were composed of three sentences, which were carefully committed to memory by reciters who were at certain times appointed to meet an assembly, to whom they recited the poems and verses until they became fixed in the memory of the public. It is to the triads and to the bardic institutions that we are indebted for much of the history and tradition of the early times. By these institutions persons were set apart for the study and continuation of tradition, and their aphorisms, poems, and adages were more relied upon than letters, as being less liable to perversion, innovation, and imposition. The wisdom of this system is evident. By constant practice memory would be strengthened and the power of listening, now so little cultivated, would be acquired. A triad, though composed of only three sentences, was sometimes very striking. For example:—The foundations

of genius—The gift of God, man's exertion, and the events of life. Three things that exalt genius—Learning, exertion, and exercise. Three things that ensure prosperity—Appropriate exertion, feasible exertion, and uncommon exertion. The foundations of happiness—Sufferings with contentment, a hope that it will come, a belief that it will be. The indispensables of language—Purity, copiousness, and aptness. The three things that constitute a poet—Genius, impulse, and knowledge.

By a similar process events were recorded. The Druids and the ancient Britons attached much meaning to colors: *White* was emblematic of purity, peace, and virtue. *Purple* signified power and jurisdiction. *Red* denoted war; *blue*, *green*, and *yellow* were worn as distinctions by chiefs and princes to mark special achievements or events.—EMMA BOOBE.

FAITH AMONG THE INDIANS.

ELDER HENRY ROGERS, of Lehi Ward, Maricopa Stake, has been a faithful friend to the Indians of Arizona, and this, with his integrity to God, has made him much beloved by the Lamanites. They also have great faith in his judgment and his power with God. The simple-minded natives, therefore, often come to him for advice and help on various matters.

One day as he was sitting near his wagon at a Lamanite village, in a desert country, some Indians came to him with the remark that they desired to dig a well, and wanted him to tell them where to do so. Without giving any special thought to their inquiry he looked up, and seeing a stone on the ground some distance away, told them to dig it there.

When he saw these people begin their work of excavation, he became frightened that they should take in earnest an unconsidered remark. He went away, however, and was absent several weeks, during all of which time, whenever he thought of the advice he had given, he was filled with dread. When he returned he inquired of the Indians about their well. They replied that they had found water at a depth of two hundred and thirty feet, which was very surprising, as other wells in that vicinity were three hundred and three hundred and fifty feet in depth. The water was both abundant and sweet, and was a great blessing to travelers. It was certainly inspiration that gave Brother Rogers the advice he imparted.

One day, an Indian carrying a sick child carefully in his arms, and accompanied by his squaw, came to Elder Henry Rogers and requested him to heal the infant.

"Do you believe the child can be healed by the laying on of hands?" inquired the Elder.

The Indian responded that he had perfect faith in the ordinance, thereupon Brother Rogers administered to the child and it was instantly healed.

It was subsequently learned that this Indian had ridden horseback, with his wife, for about seventy miles, carrying the sick one carefully in their arms, the sole purpose of the trip being to receive this ordinance.

Seldom do we find such desire for counsel and such faith among white people as were thus exhibited by illiterate yet true-hearted Indians.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

THURSDAY, JUNE 10, 1897.

AN ILLUSTRATION OF FAITH.

THERE is a simple story that conveys to the mind the meaning of faith better than it can be defined in words of explanation.

As the story goes, there was a workman whose occupation was in a deep, dark pit. One day his little daughter came to visit him at his work. Being directed to the mouth of the pit, she was told that her father was down in the dark hole. She could not see him on account of the darkness; so she called to him, and he answered, "Here I am: jump down from where you are standing, and you will be where I am and can see me."

"But it is all dark; I can't see where to jump, and I am afraid to," replied the little girl.

"Do not be afraid, my child," said the father, "I am standing just below you, and though you cannot see me I can see you, and will catch you in my arms as you fall."

Having full confidence in her father's promise, the child leaped into the dark abyss and was caught in her father's arms.

Here is a simple illustration of trusting, active faith. Such is the faith by which, as the scriptures declare, mankind are justified, because it impels those who possess it to perform the works that are necessary to salvation. Those who have the trust and confidence in the Lord that the child had in its father will not say they have faith in Him and at the same time hesitate to obey His commandments.

Those who insist on knowing why it is necessary to obey the ordinances of the Gospel before they comply with them will never find out the reason, because the only way to learn that is to first render obedience. Faith is what first leads to action; knowledge comes by experience as a result of action.

E. F. P.

LATTER-DAY SAINT SUNDAY SCHOOLS.

THE statistical report of the Deseret Sunday School Union for the year 1896 shows the following facts: Number of Latter-day Saint Sunday Schools throughout the world, 826; school sessions held during the year, 36,057; number of male officers and teachers, 6,813; female officers and teachers, 4,663; male pupils, 45,914; female pupils, 46,734; total number of officers, teachers and pupils, including 175 Stake officers, 104,299.

Besides the schools of the organized stakes of Zion, which number 609, there are 217 schools throughout the Church missions abroad. These are divided as follows: California, 1; Eastern States, 2; Great Britain, 18; Indian Territory, 2; Joseph Colony, 1; New Zealand, 46; Netherlands, 5; Northern States, 7; Samoa, 10; Sandwich Islands, 33; Scandinavia, 19; Southern States, 67; Switzerland and Germany, 6. The officers of the Deseret Sunday School Union are: George Q. Cannon, Superintendent, George Goddard and Karl G. Maeser, Assistants; John M. Witaker, Secretary; George Reynolds, Treasurer.

ELDER ANDREW JENSON, who has been for several months past engaged in collecting historical information from the several missions and conferences of the Church in Europe, left Glasgow to return home May 22, 1897.

RELEASES AND APPOINTMENTS.

ELDER EDWIN PRICE has been honorably released from laboring in the Welsh Conference to return home June 19, 1897.

Elder Thomas C. White, who arrived in Liverpool on May 12, 1897, and was appointed to labor in the Sheffield Conference, returned home on the 26th of the same month, on account of sickness. Elder White expressed his regret at having to go home and hoped that he would be able to return and fulfill a useful mission, feeling that he would not be satisfied without doing so. We join him in the hope that he will speedily regain his health, and trust that his good desire to perform a mission will be gratified in the near future.

Elder Herbert L. James has been released from laboring in the Cheltenham Conference and appointed to succeed Elder John H. Burrows in the business department of the MILLENNIAL STAR office. As Elder Burrows will shortly be released to return home, his successor has been appointed in advance that he might have an opportunity to become acquainted with the details of the business. Elder James occupied this same position while on a former mission some fifteen years ago, when Apostle John Henry Smith was President of the European Mission.

Elder Elias M. Jones has been released from laboring in the London Conference and appointed to labor in the Birmingham Conference.

MAKING THE DEAF HEAR.

MOST of us have heard the phonograph by this time, and marvelled at the fidelity with which a really good one well manipulated can render speech or music. At the same time, we must have remarked that the sounds are not very loud—not loud enough for a deaf person to hear. Quite lately, however, M. Dussaud has applied the microphone of Hughes to magnify sounds before they are impressed on the yielding wax of the phonograph, and to magnify them again when the phonograph reproduces them, before they reach the ear. This double application of the microphone actually enables some deaf mutes to hear music.

CRITICISING THE PRIESTHOOD.

We frequently see in religious publications and in Sunday School literature remarks concerning some of the patriarchs, prophets and apostles of olden times, in which these worthies are censured and their conduct condemned. Writers in these days do not hesitate to sit in judgment upon Abraham, the friend of God, the father of the faithful, and pronounce severe censure upon his conduct. Jacob also is held up very frequently and made an object lesson to children as a very selfish man, a cheat, and a trickster. Peter comes in for condemnation, and his conduct is made a lesson for children to shun.

There is a disposition on the part of some of the teachers in our Sunday Schools to follow the example set by these writers and other sectarians who deal harshly with the characters of holy and pure men who lived in former days. Those who take this course do not seem to think far enough to see that they are speaking lightly of the Lord's anointed, and saying things about them which they would be ashamed to say in their presence.

We think this conduct and method of treating the characters of the ancient men of God very wrong. Our children should not be taught to look upon these men as inferior men, and men whose conduct was wicked. Who is there of the present generation that can judge correctly as to the motives or reasons that Abraham had for conduct which we read about? The Bible itself informs us that certain prophets were told to do things which, if they had not said that the Lord told them, we would consider very bad, and which would be severely condemned in men to-day, and if they were members of the Church, would expose them to being cut off from the Church. But the Lord told them to do these things, and this was their justification. If the Lord had not told them to do these acts, they would no doubt have been great sinners.

We think it very unwise, therefore, to be writing lessons for children in which these worthies are condemned.

Moroni, on one occasion, was told by the Lord that:

"If men come unto me, I will show unto them their weakness. I give unto men weakness that they may be humble."

Who is man, that he shall judge his fellow-man?—that shall judge prophets, and apostles, and righteous men, for the weaknesses they have shown? The Lord, in these words to Moroni, says expressly that He gives unto men weaknesses that they may be humble. Besides, as we have shown, He might command them to do things which, if that were not explained, would leave them open to condemnation.

No man, therefore, in our generation can sit with any propriety in judgment upon men like Abraham and Jacob, and the prophets and apostles. The Lord is their judge, and He has said that He is the God of Abraham, Isaac and Jacob. He is the God also of all these righteous men.

Another thought in this connection: The Elders of this Church expect to meet the servants of the Lord in the future. How would they feel when they met any of these ancient servants of the Lord, if the Elders knew that these worthy men were aware that they had held their conduct

up to their Sunday Schools in words of condemnation?—GEORGE Q. CANNON, *in the Juvenile Instructor.*

LIVERPOOL CONFERENCE.

THE Liverpool Conference of the Church of Jesus Christ of Latter-day Saints convened at the Exchange Assembly Rooms, Town Hall Street, Blackburn, June 6, 1897.

There were in attendance the Presidency of the European Mission, Rulon S. Wells, Jos. W. McMurrin and Edwin F. Parry; also John H. Burrows of the business department of the MILLENNIAL STAR Office; David C. Stephenson and C. T. Stoney, Traveling Elders in the Leeds Conference; and President J. W. Grace, and all the Traveling Elders in the Liverpool Conference.

At the morning session the general authorities of the Church, and the Presidency of the European Mission were presented and unanimously sustained. The following named Missionaries in the Liverpool Conference were also unanimously sustained: J. W. Grace as President, H. T. Parker, Benjamin McCleery, Robert Winn, Hyrum P. Frodsham, John H. Hammond, W. D. Turner, Wm. Gerrard, Nephi Bailey, J. R. Hunter, W. J. Holt, W. J. Panter, W. P. Ostler, Thomas Bennett, Clarence Eldredge, Thomas Leishman, W. H. Toone, James Blake, and Wilford Robinson as Traveling Elders. Elder H. M. Gorman, with Elder Edwin Owen as his Counselor, was sustained as President of the Liverpool Branch. Elder Robert Winn was sustained as President of the Blackburn Branch. Elder Hyrum P. Frodsham was sustained as President of the Wigan Branch.

President J. W. Grace read the report of the labors of the Elders in the Liverpool Conference for the preceding four months as follows: Missionaries from Zion, High Priests, 2; Seventies, 21. Local Priesthood, Elders, 4; Priests, 6; Deacons, 1; members, 106; total officers and members, 117; children under eight years, 24; total number of souls, 141. Baptisms, 4; emigrated, over eight years of age, 1; died, 2. Strangers' houses visited in tracting, 17,413; by invitation, 79; Gospel conversations, 942; tracts distributed, 55,057; books distributed, 134. Meetings held, in-doors, 132; out-doors, 49; Sunday School Sessions, 78; Mutual Improvement Association meetings, 12.

The speakers in the morning were Elders Thomas Leishman and Robert Winn. Between the morning and afternoon services the Elders with the Presidency met in Priesthood meeting at No. 12 St. Peters Street, and reported their labors and received valuable and timely instruction from Presidents Rulon S. Wells, Jos. W. McMurrin, Edwin F. Parry, J. W. Grace and Elder John H. Burrows.

The speakers in the afternoon were President Jos. W. McMurrin and Elder John H. Burrows, and those of the evening were Presidents Rulon S. Wells and Edwin F. Parry.

All the meetings were well attended, and a good spirit prevailed.

W. D. TURNER, Clerk of Conference.

FAIRLY REPRESENTED.

It is encouraging to learn that newspapers generally are willing to give our people fair play. Where writers have misrepresented us in the public prints, and their mis-statements have been replied to by the Elders, almost invariably the editors of the papers that have published the misrepresentations have given place for the replies, and thus shown their willingness that both sides may be heard.

Last week mention was made of an out-door meeting which was held in a park at Manchester on Sunday, May 30, and a clipping from the Manchester *Evening News* in reference to the meeting was reproduced. To show the sentiment entertained towards the Latter-day Saints by fair-minded people we herewith publish an extract from what the Blakely *Guardian* said about the same meeting:

"Changes are wholesome, is an old saying, and very often proves to be a true one. The folks of North Manchester have for the past few summers been so much in the habit of listening to the arguments of one political party within the precincts of Boggart Hole Clough that to have a change is something new for them. It has been recognized, however, that the brave stand made by the Laborists for liberty to speechify in the Clough has been a fight fought and won, not on behalf of themselves alone, but for the benefit of others who may desire to air their views to a sympathetic public or otherwise. This has been the outcome of the whole struggle, and for the first time since the memorable conflicts of opinion on the question of free speech the Clough was on Sunday last occupied by a sect entirely alien to the I. L. P. * * * * It was known, of course, that as the Laborists had had their innings another body of people whose topic was religion would occupy the historic spot, and when it leaked out that 'Mormonism' would be published in the land of Boggart Hole a few hundred persons gathered on the hill-side facing the allotted spot which had been wrested from the attempted tyranny of the City Fathers. Five gentlemen and a brown bag made their appearance, and placing themselves in a row behind 'the stake' preparations for the meeting were made. One after another of these gentlemen set forth 'the blessed gospel of the atonement of Jesus Christ,' and gave a perfectly rational view of religion. There was nothing to indicate that they belonged to any particular sect with the exception of one or two references to Mormonism, the American pilgrimage, and the fact that 1,200 such men were laboring for the redemption of souls 'without money and without price.' We are unaccustomed in places of worship to hear anything but the voice of a preacher in the course of a sermon, but the 'hear, hears' and applause which at times pointed the remarks of the speakers introduced a new regime in public gospel preaching. There was nothing in the preaching to which objection could be taken, and much that might do North Manchester a great deal of good; not that there is any desire on our part that Mormonism should be accepted as a creed, but there were many plain gospel truths placed before their hearers by the gentlemen in attendance. Some came evidently with the object of seeing rowdyism on the part of

conflicting parties, but in this they were sadly disappointed, for everything passed off with very good taste. Policemen were in the Clough to attend to 'law and order,' but beyond keeping children 'off the grass' near the walks, they had an easy task to perform. No Laborists put in an appearance, being employed elsewhere—in the vicinity of Harpurhey. Turns about is fair play, and the old axiom, it seems, will be carried out without let or hindrance, that is if common-sense prevails."

HEALED BY THE PRAYER OF FAITH.

ELDER C. L. GALBRAITH, who is laboring as a missionary in the Newcastle Conference writing from South Shields, June 3, 1897, relates a case of healing by the power of the Lord:

"Not long since I was in Sunderland attending our meetings which we hold every Sunday at 2:30 and 6:30 p.m. After the first meeting I walked to Ryhope, where I partook of a meal with a friend. On my return in company with some members of the Church we passed by an aged sister's home. After we had passed the house I said to those with me 'I feel like I should have called in to see Sister Chalder, but we have not time.'

"We continued on some distance when I again felt impressed more strongly than before to return. I turned to the brethren who were with me and said 'We must go back.'

"We turned and did so. On entering we found sister Chalder lying in bed and very sick indeed; in fact those present thought her time had come, as she is far past the appointed lease of life. When she recognized us her countenance brightened and she endeavored to speak to us. Her voice was very weak, and we had to draw near to her in order to distinguish what she said.

"'I am so glad you have come!' she repeated, 'I have been praying to God that you might come, that I might be healed.'

"Those present with the old lady did not believe as we do. The gentleman, whose name was Woodruff, said 'I do not believe in the ordinance of laying on hands for the healing of the sick.'

"I told him to remain and see whether God would not keep His promise wherein He said by the mouth of His Apostle James: 'Is any sick among you? let him call for the elders of the Church; and let them pray over him, anointing him with oil in the name of the Lord: and the prayer of faith shall save the sick, and the Lord shall raise him up.' (James 5: 14-15.)

"After the ordinance Sister Chalder raised up and said she was better.'

"Mr. Woodruff said 'This is my first time to see anything like that."

"He was as white as a corpse. To-day he is a living testimony that she was healed. So did all present say they knew it was the power of God made manifest.

"The Apostle Peter tells us all who will repent and be baptized are entitled to the Holy Ghost. (Acts 2: 38.) By the spirit we were moved upon to return to the door of one who was sick, in answer to her prayer

I bear my testimony in the name of Jesus Christ that Sister Chalder was healed by the power of God as spoken of in the above quotation."

ANSWER TO A FAITHFUL MOTHER'S PRAYER.

In the summer of 18—I was in the employ of a stockman herding cattle in the mountains of the Wasatch, about sixty-five miles from my home. I was then about twenty-one years of age. In my youth I had been taught faith in God and a love for the right by a faithful and devoted mother, and learned to rely implicitly upon her word. At the time of which I write I was in the company of rough men, and met with circumstances calculated to try the faith of one so young and inexperienced as I. But I kept in mind my mother's teachings, and they were ever an anchor to my soul and a true source of comfort. One day I received a letter from my mother, filled with words of love and kindness, and asking me if I could send her a little money, as she was in need of some. I asked and obtained from my employer a small check, and enclosed it to her with my letter of reply.

In due time an answer came, and among many other good things, she made this promise: "God will abundantly reward you for being so kind to your poor old mother." These words sank deep into my heart, and my joy knew no bounds, for I knew that promise came from as true a heart as ever beat, and I had full faith in its fulfillment.

I immediately started out, after receiving the letter, on a cattle hunt, some ten miles from camp. While riding carelessly along the trail, my attention was drawn to a beautiful heifer of about three years of age, standing broadside, about 100 yards from the trail. I seemed impelled to ride out and look at her more closely. I did so, and imagine my astonishment when I discovered that she was my own, and had been lost for about eighteen months. I had traversed the same range scores of times, and never could find her. Instantly my mother's promise came to my mind. The value of the animal was about equal to the amount of the check I had sent her. I may be called childish, but I am as well satisfied as that I live that the animal was restored to me in answer to the prayers of my dear, faithful mother.

H.

THE PRICE OF WATER.

More water is sold by farmers than any other substance, and it brings a higher price in proportion to cost than any material known. Water is sold in so many forms, however, that its value varies daily. A crop of green clover contains 1,600 lbs. of water per ton, and when a ton of dry clover hay is hauled to market 200 lbs. of the load consists of water. Every 100 lbs. of milk sold contains about 87 lbs. of water, and the mixed stable manure which is spread on the fields is more than one-half water. No matter how dry or well-cured the hay and fodder crops may be, from the farmer's point of view, there will be water to haul that is contained in the plant. A ton of cured corn fodder contains 575 lbs. of water, and even

salt hay, which is usually apparently as dry as if passed through a kiln, contains over 100 lbs. of water per ton. The farmer sells this water, and the more water he can sell the larger his profit, as all nitrogenous and mineral matter taken from the soil by the plants is a direct loss unless the price at which the crop is sold is sufficiently large to reimburse the farmer for his loss of plant food, as well as afford him a profit.—*Philadelphia Record.*

A NEW AIR-SHIP.

An air-ship made a remarkable ascension recently from Nashville, under the management of Mr. A. W. Banard. The air-ship is a cylindrically shapen silken bag, with rounding ends, and is 42 feet long and 16 feet wide, enclosed in a netting which is attached to a beam. Ten feet below from this beam a saddle is suspended, with pedals like a bicycle, hy which the four-bladed propeller, 10 feet in the rear of the aeronaut, is turned. Hydrogen gas was used to inflate the ship. After the ship had risen to the height of about 500 feet, the aeronaut turned completely around, to show that the propeller was effective. He continued rising till he was out of sight, and propelled the machine in a direction diagonally to the wind at a rate of ten or twelve miles an hour. After traveling fifteen miles, he returned to within four miles of the city: but he had to rise and fall so many times that his supply of gas became exhausted, and also one of the blades of his propeller broke, and he descended.—*Nature.*

GOOD AND BAD BOY.

An Indian named John, was noted in his neighborhood for the quiet soberness of his life, his honesty and temperance, at a time when most of his race in the vicinity were noted for their dishonesty and debauchery. When asked how it was that he continued so respectful a life amid great temptations, John gave the following reply:

"Me hab," said he, "two boys in my heart—good boy and bad boy. Tother day white man gib me dollar for deer shoot for him. Me start for wigwam. Come to tavern. Den bad boy say: 'Stop, John—good fire water inside—make feel strong—make feel live—make happy.' But good boy say, 'No, John, don't you take him—make you fight las time; hurt head—bust eye—fall over log and scrape shin—bad stuff! Don't you take him.' Bad boy say, 'Pooh! John! be man not be 'fraid—drink *one time*—no hurt.' But good boy say, 'Ah! John! think las time you say same thing aad then forget.' So they keep on—bad boy say one thing, and good boy t'other—so I know not what to do. Den good boy say, 'Run, John! run to squaw in wigwam as fas as you can leg him!' So den me run away and sabe dollar—sabe head break—sabe shin—sabe good name. Good boy, him God—bad boy, him Debbel—no mind him."

Would that more of us were as wise as John, and had sense enough to run away from the "bad boy" in our hearts and listen to the "still, small voice" of good within us.